

FIGHTERS FOR FREEDOM OF ISRAEL

D A I L Y   P R E S S   B U L L E T I N

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1) SEISMOGRAPH.

("Mivrak", 9.9.48.)

Even the Provisional Government has to admit that the whole structure of the truce is insecure and threatens with collapse with disastrous results to us. We had warned against this danger before the Government gave its consent to cease hostilities and we repeated our warning when we saw how the truce was being implemented.

The issue is to-day clear not only to the man in the street but even to Cabinet ministers; there is no need to argue about the merits and demerits of the truce or the nature of Bernadotte's activities; the public opinion is unanimous in condemnation of both.

Now that the Government sees the truth, it should be asked what action it will take to combat the evil; but it is very much to be feared that the reply will be negative.

The raid on Sheikh Mowannis is the clue, for our internal relations are an accurate and sensitive seismograph of the Government's stand in external affairs. In order to take a firm stand against foreign hostility and opposition any government is in the need of the greatest measure of internal unity. Likewise severe Government action against extremist elements is often a sign of submission and pandering to foreign dictates.

The Government has raised its fist against a fighting movement, whose stand on foreign policy is well known. The blow fell in the air, for the Government has been given no chance to justify its action by alleging provocation or a conspiracy against the state. However, its object remains clear.

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The Government could hardly be expected to act differently. It is a fact that while paying lip service to independence and sovereignty (for internal consumption), it acts in accordance with instructions - explicit or implied - of forces lying outside this country and this people. Is it a mere coincidence that a "special representative" of a certain power makes a point of paying visits to all Government offices and establishing connections with every minister? It is surely no coincidence that the raid on a certain camp is made simultaneously with the announcement of American authorities that persons of certain political views will not be permitted to emigrate from the D.P. camps of the U. S. Zone.

It is equally clear to-day that the elections to the Constituent Assembly are speeded up in accordance with Mr. Marshall's wishes, who is anxious to probe the extent of the popularity enjoyed by the extremist groups. Only in the case of Bevin's type Socialists winning the elections will the U. S. consent to lend us a few millions.

The Prime Minister is doing his best to demonstrate his absolute dependability even before the elections. At the same time his activities serve election purposes. To him all means are fair. A Reichstag Fire Trial would require a better director than he is, so perforce he must be satisfied with lesser trials. On the eve of the elections we may yet be treated to a new Zinoviev's Letter.

The most drastic means is the intimidation of the citizen by giving him "object lessons".

The system is well known and familiar to us. It is not quite fresh. It rather stinks, and in our subtropical climate it is incumbent on the society to take care of proper social sanitation in a manner similar to that in which private individuals do it in their homes.

Elections are an opportunity to do so. We hope their results will give the Prime Minister a very nasty shock.

2) THE BOGEY OF DUAL LOYALTY.

("Mivrak", 3.9.48.)

What is the nature of the dual loyalty scare were unable to establish even the members of the Zionist General Council, although that problem was the hub of discussions. It is doubtful whether the problem has been grasped by a majority of local people. The youth cannot understand it at all. Nor is it clear to the multitude of men in uniform, among whom there is a large number of new arrivals, including so-called "Anglo-Saxons", who apparently ought

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to share the fears of Rabbi Silver and Prof. Brodetzky, but they seem to be even less perturbed by them than the Palestinians. They solved the problem in a simple and straightforward way and unravelled with ease the complex knot of relations tightening around the ~~throat~~ of American and British Zionists.

What really is that fear of "dual loyalty"? Is it the fear of being asked bluntly in the country of one's origin "Will you tell us finally where do you belong - to the country of which you are citizen or to Israel? To your physical or spiritual homeland?" Or is it the fear of a really crucial test as by war?

After all, why to fear? Why wait for the danger to come? Why not cut the knot? Who is going to-day to prevent such a Jew from making his body and soul one and going in the direction in which the latter yearns? (If what he says about his yearning is sincere). Is the money that the British and American Jews still have the obstacle? Must they really wait till they have nothing left? Would not it be wiser to forestall the disaster and come here before a Nazi-British whirlwind carries their property away, or an economic storm in the U. S. leaves them penniless? In this case the yearning of the heart is something much more than a mere emotion. Their heart can save both their bodies and their capitals and, at the same time, rid them of their ridiculous fear of dual loyalty.

It is interesting to note that the poor Jewish masses in the Diaspora are entirely free of this fear. They say simply: We are Jews. The complex starts in the upper circles of the Jewish society, the circles that are tied to their respective states by economic, political, cultural and social bonds. Fish spoils from head. Practical assimilation is a disease affecting mostly those to whom it is quite easy to pack up and go to Eretz-Israel, to the country's and their own benefit. Even those who contribute to Zionist funds, pay the Shekel, even active Zionist workers, are afflicted with it. It is they who are so hopelessly bogged in the problem of "dual loyalty".

A Palestinian youth or a Jewish soldier will never understand this complex and if an American "notable" tries to explain it to one of them, that youth or soldier will probably scratch the back of his head and reply: "Why should you suffer it? Come here and forget your troubles".

So we would ask American public men not to bother us with their so easily solvable complexes, if they want to be taken seriously. Otherwise we would advise them to accept Peter Bergson's new theory about Jews and Hebrews. It will enable them to live happily ever after and make contributions to the state of their

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co-religionists. Even Benes, a man nobody would suspect of being an Antisemite, said as early as in 1940 that the Jews of Czechoslovakia would have to take their choice: either to become Czechs of Mosaic persuasion or to migrate to their country, Eretz-Israel. This is the way an honest Gentile solves the problem and in the same way the fear-obsessed Anglo-Saxon Jews will have to solve it. They are well-advised to make their choice before they are forced to do so.

Here lies perhaps the secret cause of the continued existence of immigration quotas, however absurd this conjecture may seem at the first glance. Here meet two interests. It is in the interests of Mapai to keep this powerful instrument of rule in the hands of those who have the control over labour exchanges, appropriation of Zionist funds, distribution of immigration permits and visas, and thereby also over the electorate, thus securing the continuation of their absolute rule. On the other hand it is in the interests of the "notables" to be able remain good Zionists to the end of their natural lives in U. S. A. and Britain. For them immigration quotas and schedules are a marvellous invention, since nobody would deny that in the D. P. camps and in the East there are hundreds of thousands of Jews whose need of immigration is much more pressing than theirs. So the "notables" are prepared to entrust Mapai with the keys to the country and ask nothing in exchange except to be freed from the fear of "dual loyalty". How? Not by demanding from every well-to-do Zionist to immigrate immediately, but by separating formally the Jewish Agency from the Government of Israel.

It cannot be denied that a close connection between the two may in certain cases put the Zionists of Diaspora in a difficult predicament, but the legalistic solution they advocate is but a self-deception. This solution will not deceive Gentiles, nor save them from the ultimate alternative: immediate immigration of masses and money.